

Brief Method

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Catechizing:

Wherein are handled these
Four Points.

1. How miserable all men are by Nature.
2. What remedy God hath appointed for their deliverance.
3. How they must live that are delivered.
4. What helps they must use to that end.

The same Points are all contracted.

1 Pet. 3. 15. *Be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

The four Principal Points
contracted and divided into
even parts, every part con-
taining ten *Questions*.

Q. What is the estate of every natural Man?

Misery.

Ephes. 1. 2, 5.
& 4. 17, 18.

Rom. 7. 14.

Isa. 50. 2.

Rom. 6. 23. &
3. 25.

1 John 3. 4.

Psal. 51. 4.

Isa. 1. 16.

Dan. 9. 6.

Ezek. 33. 31.

Numb 20. 10.

Isa. 64. 6.

Deut. 27. 25.

& 18. 15, &c.

Luke 16. 23,

26.

Prov. 15. 9.

& 21. 27.

Isa. 1. 13,

14, &c.

Jer. 2. 19.

Mat. 9. 43 44.

Ans. Very miserable, and in no wise
to be rested in.

Q. What maketh his estate so bad?

A. Two things; Sin, and the pu-
nishment thereof.

Q. What call you sin?

A. Every breach of God's Law.

Q. How doth man break the Law of God?

A. By doing things forbidden, lea-
ving things commanded, or failing in
the manner.

Q. What is the punishment of sin?

A. All miseries in this life, death in
the end, and Hell for ever after.

Q. Is sin such a dangerous thing?

A. Yea; it is the most hainous and
loathsome thing in the World.

Q. How appeareth that?

A. Both

of Catechizing.

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A. Both by the punishment, & by the person against whom it is committed.

Q. *Who is that?*

A. Almighty God, whose Holiness, Power, Justice, and Goodness is infinite and unspeakable.

Q. *What shall a man do in that woful estate?*

A. Bewail his misery, and hasten to get out of it.

Q. *Is he able of himself to do this?*

A. No; and besides he hath 3 enemies, the Flesh, the Devil, & the World, that will labour to hold him in it.

Job 34. 18.

Rev. 19. 16.

Isa. 6. 3.

1 Sam. 2. 25.

1 Cor. 10. 20.

Psal. 36. 5.

Deut. 32. 4.

Heb. 10. 31.

& 12. 29.

Luke 15. 17.

Act. 16. 29, 30.

Heb. 12. 1.

Luke 11. 21.

Ephes. 6. 12.

The Second Part.

Q. *Where shall a man find help?*

Deliverance.

A. Onely in Jesus Christ, the onely begotten Son of God.

Acts 4. 12.

Q. *What hath he done to deliver man out of misery?*

A. He became Man, and in our nature fulfilled all Righteousness, doing and suffering whatsoever belonged to the full satisfaction of the Law, and Justice of God.

John 1. 14.

Mat. 3. 15.

Q. *How hath he done this?*

A. By bearing for us the punishment which the Law threatned, and fulfilling the righteousness which the Law required.

Gal. 3. 13.

Rom. 4. 25.

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Q. How did Christ bear the punishment due to sin by the Law ?

Mat. 2. 14.
Luke 9. 58.
Phil. 2. 8.
Luke 23. 33.

A. By enduring manifold miseries all his life time, and in the end the wrath of God, and the cursed death of the Cross.

Q. How did he work the righteousness required by the Law ?

Mat. 3. 15.
1 Pet. 2. 12.
Heb. 7. 16.

A. By being obedient to the Will of God, in thought, word and deed, all his life long.

Q. What benefit have men by Christ's death and sufferings ?

1 Cor. 15.
16, 37.
Heb. 2. 14, 15.

A. Deliverance from sin, and the punishment thereof.

Q. And what by his Righteousness and Obedience ?

Rom. 5. 18, 19.
Gal. 4. 4, 5, 6.

A. The favour of God, and everlasting happiness.

Q. How may men obtain these benefits by Christ ?

A. Only by a true faith in him.

John 1. 12.

Q. What is a true Faith in Christ ?

John 6. 69.

A. An assurance that by his sufferings our sins are forgiven : and by his righteousness the favour of God, and everlasting life is obtained for us.

Rom. 1. 16, 17,
& 10. 17.
Ephes. 2. 8.
Gal. 5. 22.

Q. Is it in our power to believe ?

A. No ; it is the Gift of God by the working of his Spirit, through the preaching of the Gospel.

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The Third Part.

Q. *Shall all Believers have benefit by Godly life. Christs death ?*

A. All that do truly believe shall : John 3. 16.
but there is a dead Faith that profiteth Jam. 2. 14.
nothing.

Q. *How is the true Faith perceived ?*

A. By the fruits thereof, and namely Jam. 2. 28.
by Repentance. 1 John 3. 3.
Luk. 19. 8, 9.

Q. *Why so ?*

A. Because wheresoever God's Spi- Acts 15. 9.
rit worketh true Faith, there he worketh
repentance also.

Q. *What is Repentance ?*

A. Such a change of the heart as Mar. 3. 8.
bringeth forth a reformed life. Rom. 12. 2.
Isa 1. 16.

Q. *Whence cometh this change ?*

A. Especially from the sight and feeling Luke 7. 47.
of Gods mercy towards us in Christ. 1 John 4. 19.

Q. *From what is the heart changed ?*

A. From the love of the world, to the John 21. 15.
love of God ; from carelesness, to con- Phi. 2. 11.
science and desire to please God. Tit. 2. 12.

Q. *What is the change called ?*

A. It is called in the Scripture, a 1 John 2. 15.
New Creature. 1 Cor. 5. 17.
Gal. 6. 15.

Q. *How doth it appear ?*

A. When in word & deed we endea- Psal. 34. 14.
vour to abstain from evil, & exercise our Rom. 12. 9.
selves in that which is good. Ephes. 4. 25.

Q.

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Q. Is this change of heart and mind perfect in any ?

Mat. 9. 2.

1 Cor. 13. 9.

Heb. 6. 1, 3.

Phil. 3. 1.

1 Pet. 2. 2.

1 Thes. 6. 19,
20.

A. No; we believe not perfectly, and therefore we cannot love perfectly: but we must strive to perfection.

Q. How must we strive ?

A. By the diligent use of the means which God hath appointed for our increase in Faith and Repentance.

The Fourth Part.

*Helps to
Godliness.*

Rom. 10. 14.

Luke 22. 19.

1 Tim. 2. 1.

Rom. 4. 11.

1 Cor. 10. 16.

Q. What are the publick means ?

A. They are chiefly three; hearing the Word, receiving the Sacraments, and joyning in Prayer.

Q. What are the Sacraments ?

A. Certain outward Signes and Seals appointed of God, to assure us that Christ and all his benefits are given unto us.

Q. How many Sacraments are there ?

1 Cor. 10. 2,
3, 4.

A. Two; Baptism, and the Lords Supper.

Q. What doth Baptism assure us ?

Titus 3. 5.

1 Pet. 1. 23.

A. That being ingrafted into Christ, we are washed from our sins by his blood, and born anew to God.

Q. What doth the Lords Supper assure us of ?

A. It doth further warrant us that
Christ

Christ is given to us to be our Spiritual nourishment to everlasting life. I Cor. 10. 16, 17. & 11. 25, 26.

Q. Who maketh the right use of the Sacraments ?

A. He that is thereby daily confirmed in Faith and newness of life. Act. 20. 11, 12. Rom. 2 25.

Q. Who obtains this benefit by the Lords Supper ?

A. Such as come with Knowledge, Faith, Repentance, and Love. Acts 8: 37. I Cor. 11. 28. Mat. 6. 9, &c.

Q. What is Prayer ?

A. A craving of those things at Gods hands which we want, and a thanking him for those we have. Luk. 17. 15, 16, 17. Psal. 50. 14. Col. 3. 17.

Q. When do men pray aright ?

A. When they pray only to God in the Name of Christ, asking things lawful to his Glory, with Faith, Feeling and Love.

Q. What be the private means ?

A. Reading and Prayer alone, and with others, instructing our Families, thinking upon good matters, admonishing and comforting one another, and watching over our own wayes according to the word. Gen. 24. 63. & 18. 19. Dan. 9 2, &c. Luke 21. 34. Heb. 10 34. Psal. 119. 9.

A more brief sum ; wherein the former forty *Questions* and *Answers* are brought to four.

Q. *W* *What is the sum of the first Point ?*

Gen. 6. 5.

Pfal. 51. 43.

John 3. 6.

A. That every man by nature is a most vile and cursed Creature, an enemy to God, a bond-slave to sin and Satan, and an heir of eternal condemnation.

Rom. 5. 10.

Ephe. 2. 1, 2, 3.

Acts 4. 12.

& 26. 15, 18.

Heb. 2. 14, 15.

John 1. 12.

Q. What is the sum of the second Point ?

A. That the onely means to free us out of this miserable estate, and to make us truly happy and holy, is in Jesus Christ alone, and the same apprehended only by Faith.

Rom. 6. 2.

& 8. 1, 2, & c.

& 8. 7, 4.

2 Cor. 5. 7.

Col. 3. 1, 3.

Prov. 29. 18.

Amos 8. 11, 12

Rom. 10. 14,

15.

Exod. 20. 8.

& 31. 13.

Q. What is the sum of the third Point ?

A. That whosoever doth truly believe in Christ Jesus, is a new creature, daily dying to sin, and rising again to Righteousness and Holiness.

Q. What is the sum of the 4th Point ?

A. That whosoever shall continue a new creature, and increase in Grace, must conscionably use both the publick and private means which God hath appointed for that end.